

I am the good Shepherd.

John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

Haugen, Rev. A. K.
deca3

The good Shepherd giveth

his life for the sheep.

John 10:11

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Sermon for Sexagesima Sunday.

BUT CONTINUE THOU

Epistle: II Tim. 3:14—4:5.

"But continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them."

II Tim. 3:14.

What an admonition against the doubt-breeding tendencies of our unsettled time! How significant for the helpless individual who finds himself drawn into the whirlpool of new companions and strange surroundings, occasioned by the shifting conditions of today! How timely for the saint of God, whose simple childhood faith is attacked by stern persecution or undermined by gentle seduction! Read this third chapter of second Peter and note the perilous times prophesied for the last days and the ear-marks of that age, climaxed in verse thirteen with the warning, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Then follows our verse, "But continue thou in the things which thou hast learned."

— Deceiving and being deceived. — But continue thou. Do you see the contrast? It is a question of continuing or of being deceived. The practical faith nurtured at mother's knee, the Bible verses stored in the mind since Sunday School, the sacred influences of the morning worship, the systematic knowledge of the way of salvation gained through confirmation instruction—cast not these aside. Abide in them. "Knowing of whom thou hast learned them." Timothy had come to know the Holy Scriptures from childhood through a godly mother and a believing grandmother, and had been further nurtured by his spiritual father, Paul. We have had fathers and mothers who have sacrificed for our spiritual welfare, consecrated teachers who mingled prayers with their instruction, pastors who watched for our souls, as they that must give account (Heb. 13:17). Such were they for the most part. Remember this when appeals are made to you that cater to a sinful desire, and when a way to heaven is pointed out that is easier than that of repentance and faith. The oats that is set before you looks very desirable, but the halter by which they lead you whither they wish, brings grief. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (II Pet. 3:17). Abide in those things which you have learned — lest you be deceived and fall away.

Abide in them also that you might grow in grace and in the knowledge of Christ (II Pet. 3:18). This abiding is a continuing in growth. Our lives are to be more and more deeply rooted in Christ through His Word. For the Holy Scriptures, "are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works (v. 15—17). As we continue or abide in these things we shall become mature and stable. By the Lord in Whom we abide we are equipped and enabled for service. With our hands on the plow and our eyes on the Master seducing voices behind us shall not cause us to look back.

"Fulfill thy ministry" (II Tim. 4:5, R. V.). So speaks Paul, who now has finished his course through persecution and suffering, to Timothy, his own son in the faith, exhorting him to endure afflictions. Yes, Timothy, the servant of Christ should continue in the things he had learned by fulfilling his ministry in the face of all ungodly opposition; "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables"

Read this enlightening, and straight-from-the-shoulder article by Pastor Rogness, of Mason City, Iowa. It is, of course, written with the United States in mind, but the problem is the same in His Majesty's Dominion, Canada.

WAR AND CONSCIENCE

Alvin N. Rogness, Mason City, Iowa

Someone has said, "War is hell." And many people are wondering if you can ever use hell as a means to heaven. Can anything good come through a means so evil? Can truth and justice and humanity emerge from something which in its march tramples truth and justice and humanity underfoot?

These are questions which the perplexed conscience is asking. And it is to the conscience of men that the church must speak.

I have no right as one member of one branch of the Christian Church to speak for the whole of it. But, under the priesthood of all believers, and in citizenship under the Stars and the Stripes, I have a right, as do you, to speak for myself.

The church's message is the message of the Scriptures. The Bible speaks often of war. Some things it says are quite clear; other things must be interpreted by inference.

Invariably, the Bible regards war as a punishment. It does not look upon war as the problem; it regards it as the *consequence* of a problem. War is not treated as the sin; it is regarded as the judgment unloosed because of sin. The hatreds, greeds, and fears of peace-time increase in tension, and at last snap into a war. When war comes, the hand of God is upon a people in punishment. In that sense, God does not command people to fight; He condemns them to fight. And however fiercely they fight, however successful they are, war becomes a purgative only to the degree that a people acknowledge it as a judgment and respond with repentance. In this war, it matters not that we are on the defensive, pitting ourselves against a ruthless and brutal imperialism, we shall become a stronger and nobler nation only as we stand, even in victory, in humble repentance before God.

When victory comes, as we are confident it must, it will be tragic if we forget that this war was a punishment for us, too. To be arrogant and not contrite, to be proud and not humble, to be indictive and not repentant—these are the victor's peculiar temptation. On the other hand, a victor with the sober mind of penitence, under God has within his power to lay the foundations for enduring peace.

Understanding war in the Bible sense, as a judgment upon sin rather than the sin itself, makes it easier to see that no one can escape being actively involved in it. No man can be neutral, once war is upon us. This fact is more evident in this war than in many. It is a people's war. The man on the firing line or in the cockpit is in it. The men and women in defense plants are in it. The farmer, the carpenter, the clergyman, the editor, the physician—all are in it. And there is a grim sense in which Uncle Sam can say, "He who is not for me is against me." The man who, loyal to his country, yet wishes to be neutral and not participate at all in the war, finds himself in an almost impossible situation. (In fairness to such men, however, it must be said that we need have no fear of the man who for reasons of sober conscience must abstain from all war. We have much greater reason to fear the larger numbers who because of little or no conscience try to get all they can out of the war instead of putting all they can into it).

The fact to remember for every person

(4: 2—4). Abide in Christ and fulfill your ministry. That is also God's purpose for us, whether that ministry is as parents in the home, as teachers or pastors in the church, or as Christian friends and counsellors in any walk of life.

Abide in Christ, grow in Christ, serve in Christ. Amen.

—A. K. H.



"Unto one of these"

These little ladies are picknicking near one of our Children's Homes. Our gifts to the "budget" bring sunshine into these little lives. Let us remember this as we begin to give of our gifts to the work of the church in 1943. Let the little children see this picture, and tell them that the money put in the Penny-a-meal boxes is used to help other little boys and girls.

of conscience is that life often compels a person to choose between two courses, neither one of which is a good one. He must decide between the lesser of two evils. I recall once observing a father as he had to choose between having his boy's leg amputated and having his boy die. The decision had a maximum of pathos, for the father desired neither alternative. But had he refused to make a decision, the doctor could not have operated, and the boy would have died. You see, in his indecision, he then would really have cast his vote for death. The terrible pathos of men's conscience in this war is of the same sort. Shall we let the march of brutal imperialism go on unchecked until the freedoms of men have been crushed and are dead; or shall we use the swift surgery of war in a desperate attempt to save the life for free and self-determining society? It is an either-or, either probable world-tyranny, or an all-out war. We desire neither, but we must choose.

A missionary in China has stated this unwilling necessity of choice. He says, "We are representatives of the Prince of Peace, and exponents of the Gospel of Love, and yet we now find ourselves one hundred percent in support of the U. S. guns in the Pacific. Why? Because we know that unless something checks the power of darkness descending upon us, these forces have resolved to exterminate the church and uproot the organized teaching and preaching of Christ as we have it today." A similar confession came from Maud Royden, a prominent British pacifist of the past two decades, when she says that she would rather go to war, and be sent to hell for doing so, than to have her boy grow up to think that it was "smart to kick a Jew in the belly."

The spirit of Jesus Christ is certainly against war. Yet nowhere in the Scriptures does even He legislate specifically against it. Why is this? Simply because the Bible is the most realistic of all books. It understands that in this world of time, the children of men being under the yoke of sin as they are, the conscientious man does not often have a chance to choose between two courses, one the absolute right and the other the absolute wrong. The price he must pay for existing is to stand at the cross-roads compelled to choose between alternatives neither of which is an absolute good. And, certainly, a person must be a naive reader of Scripture if he concludes that the Bible regards physical life—plain, vegetative living, as the highest good or the greatest value. There are values far greater than life itself. And millions of conscientious American churchmen are convinced that to choose the way of an all-out effort for victory is essentially a moral choice.

They are convinced that we are fighting for something more than rubber or tin or petroleum. We are fighting the Axis, not

The Missionaries' Plea

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough
and long,
And our lips falter and forget their song,
And we proclaim the Word men will not
heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us
down

Save that in vision we beheld the crown
Upon His brow Who shall at length pre-
vail!

Not yet the crowning! Fields must first
be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear; redemption blot out
guilt,

Ere we behold the kingdom of God's Son.
—Friends' Missionary Advocate.

Did You Know?

That the Lutheran Church is being recognized about other churches for its ministry to service men?

That the Lutheran Church operates a nine-story hotel for service men?

That the religious literature of the Lutheran Church is being sought after by service men of all creeds?

That 100,000 names of service men and women have been given personal attention at headquarters?

—National Lutheran Service Men's
Commission, Washington.
From Western Lutheran.

because they happen to disagree with us, but because they happen to disagree with God. They share the conviction of Karl Barth, the eminent Swiss churchman, who regards the Nazi power as destructive of everything the Lord has intended a state to stand for. He says, "As a political experiment it has been revealed as a supreme destruction of all order, all justice, and all freedom, and all authority as well... this state is anarchy tempered by tyranny, or tyranny tempered by anarchy, but it certainly is no state."

The church is no handmaid of the state; more than any institution on earth, the church is international and interracial. But the church is the handmaid of justice, and when justice is flaunted and violated, the righteous indignation of the church may know no bounds. The Nazi puppets in Norway have been paralyzed by the Christian conscience of their country's clergy and teachers. The Axis imperialism can perhaps defeat any other power that fights them only with the weapons of another materialism. They cannot cope with an enemy of faith, faith in the eternal God of righteousness and justice. The United Nations can perhaps parallel or exceed the Axis' production of arms and men. But if we do not confront them with a tenacity and a valor that comes from faith, we may lose. We sing in one of our national hymns:

America, America, God mend thine every
flaw,
Confirm thy soul in self-control; thy liberty
in law.

If by "law" we mean the law which is higher than parliaments or congresses or kings—the law that is from the eternal Law-Giver, the precepts of mercy and justice which Christ the Lord intended to be the heritage of all men—if that be the national faith in which we wage battle, we shall have the invisible arsenals of the heavens to draw upon, both for the war and for the nobler peace which must follow.

It is not an all-out war so long as the
Breweries run! —The Spotlight.

The SHEPHERD — HYRDEN

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New Service Center Opened

A Lutheran Service Center has been opened in Prince Albert, Sask. We thank Pastor J. T. Dahle for his report of this undertaking. Prince Albert Circuit deserves commendation for the initiative manifested in this much needed undertaking. We have asked Pastor Dahle for further news from this "home away from home".

This report emphasizes the need of such Lutheran Service Centers in other Canadian Cities. The need is great as Chaplain Saugen mentions in his article "The Chaplain and His Work". May our church be equal to this tremendous challenge placed before it.

Lutheran Service Center Opened

A Lutheran Service Center has been opened at Prince Albert, Saskatchewan. A fairly large room has been rented just a block from the main street and fairly centrally located. It has been furnished so as to make it as home-like as possible, and there the soldiers, air-men and others in the armed forces may come in and read, write letters, visit, relax, play checkers and otherwise make themselves at home. Some of the ladies of the local congregation will be volunteer "house-mothers" and further help to make the boys feel at home. Many of the men appreciate the opportunity of such a home and it should help to off-set some of the more unwholesome influences which meet the men everywhere. It also affords an opportunity to prove that the Church is concerned about the welfare of the men.

The Service Center is located at 104—12th St. E. and is made possible by the voluntary contributions of friends.

—Rev. J. T. Dahle.

Acknowledgement

A gift of \$50.00 has been received by me from Hans M. Torgerson, Saskatoon, Saskatchewan. The gift is divided as follows:

Saskatchewan Luth. Bible Inst.	\$10.00
Home Missions	10.00
Foreign Missions	10.00
For Sunday and parochial school work in the District	20.00

Our hearty thanks to the generous giver.

—Iver Iversen.

Jack Miner Says

Don't condemn any man for what he has been; judge him by what he is today.

A man's reputation is the opinion people have of him. His character is what he really is.

The optimist finds honey in the poorest weed.

Few indeed are the eyes which refuse to be blinded by the glitter of gold.

The conscience which insists on revenge is not a Christian conscience.

Envy is an evil seed which thrives on the destruction of the heart which harbours it.

The knowledge of God and the knowledge of ourselves make us humble; the proud man knows neither God nor himself.

Don't put your tongue in high until you get your brain started.

It is not the amount of words we say but the amount our words weigh.

BROADCASTS

Since the 18th of January the following contributions have been received for the Lutheran Hour Broadcasts.

- Mr. and Mrs. A. Lewis, Camrose.
- Mr. and Mrs. J. Halvorson, Irma.
- Mr. and Mrs. Oscar Likness, Irma. "In memory of John O. Reitan."
- Mathilda Ree, Bently.
- A friend, Edmonton.
- Mr. H. Olson, Bawlf.
- Mr. and Mrs. L. J. Hoveland, Camrose.
- Mr. and Mrs. Ar. Hoveland, Camrose.
- Mr. and Mrs. W. W. Osness, Camrose.
- L. Pederson, Round Hill.
- Mr. and Mrs. P. Bergquist, Bawlf.
- Mr. and Mrs. L. Bergquist, Bawlf.
- Pastor J. P. Tandberg, Bawlf.
- East Scandia Ladies Aid, Viking.
- Mrs. H. Hagenson, Viking.
- Mr. and Mrs. T. Haland, Viking.
- Mr. and Mrs. H. S. Peterson, Viking.
- Sharon Sunday School, Irma.
- Mrs. Matt Larson, Irma.

The following are sponsoring broadcasts:

Rev. and Mrs. M. S. Johnson, Edmonton

Mrs. Signe Bard, 10834—95th St., Edmonton. "In memory of her late husband, Oscar Bard."

Miss Hazel Kasa, Edmonton, sponsoring the broadcast of February the 21st. "In loving memory of a dear wife and mother, Mrs. Ole Kasa, who departed this life February 18th, 1941, at Meeting Creek." Ever sadly missed by husband and children.

Two years have passed, our hearts still sore, As time rolls on we miss her more, We have lost, but Heaven has gained One of the best this earth contained. Her memory will keep us ever near To one we loved and still hold dear.

To all who have contributed to this Lords work, thank you.

Clarence Holmberg.
Edmonton, Alta. Febr. 11, 1943.

Carl Stensrud

Carl Stensrud was born in Snertingdal, Norway, August 8, 1882 and passed away February 2, 1943, and so was at the time of his death 60 years, 5 months, and 25 days old.

On October 14, 1903 he was married to Mina Ulmoen of Nordre Land, Norway, with whom he came to Estevan, Saskatchewan, in May, 1907. In 1909 they moved to their homestead at Torquay, Sask., where they resided until 1934, when they moved to Crooked River. Here they have resided since that time.

The parents were blessed with nine children: Knut Olaf, who predeceased his father, July 31, 1925; Harry of Clashmore, Sask., Pte. Arne O. of the Armed Forces; Olaf at home; Hilda Bergine (Mrs. Ole Listoe) of Torquay, Sask.; Caren Mathea (Mrs. H. F. Linde) of McKague, Sask.; Emma (Mrs. James Cran) of Winnipeg, Man.; Clara Marie of Prince Albert, Sask. and Solveig Dorothea at home.

Left to mourn his loss are his wife, eight children and twelve grandchildren, besides, as far as known, one sister and a brother in Norway.

Funeral service was conducted from the home Sunday afternoon, February 7, and internment was made in the Peesane cemetery. At the service, Pastors E. O. Walker and Soren Fengstad were present, and also Evangelist K. Heggstad. Mr. Fengstad's text was from Mathew 14, 29—33, where from he stressed the need of looking to Jesus on the stormy sea of life.

Memorial gifts given were: \$5.00 by the Ladies Aid to the Home for the Aged, Bawlf, Alberta; \$1.00 by E. O. Walker for the same purpose; and also \$3.00 by Mr. Fengstad to the Lutheran Hour Broadcast, Prince Albert, Sask.

May his body rest in peace, in Jesus Name.

—E. O. W.

Penny-a-meal Boxes

Soon Ash Wednesday is here. We have on hand a limited supply of Penny-a-meal boxes. Several have ordered. We also have a number of labels. If any congregation needs boxes or labels there is still an opportunity to secure them. Kindly send a letter stating the number desired. We shall fill the orders promptly.

It should be mentioned again that since tin is at a premium, and that this is our last shipment for the duration, each box must be accounted for. Let us make every box count. Pray the Lord to bless the 1943 Ingathering.

—A. M. Vinge.

ALCOHOL QUIZ

Overseas Shipments of Beer

1. *What is the Average Monthly Shipment of Beer from Canada for use of Soldiers?*

The monthly shipment from November, 1941, onwards, have been at the rate of from 600,000 dozen to 800,000 dozen (22-ounce) bottles per month.

2. *Did Liberty Magazine not state that the beer shipped since the outbreak of the War would fill a train of box cars fifty miles long?*

The period referred to by Liberty must have been from August to December, 1941, inclusive. From a conservative estimate it appears that the total quantity of Canadian beer exported to British Forces in the Middle East and Egypt has been an amount sufficient to fill a train of box cars 250 to 300 miles long.

3. *Is shipping space adequate to the needs of the men in munitions and tools of war?*

Recently Honourable C. D. Howe stated that shipping available for the allied nations had been greatly reduced by submarine action. The huge piles of tools of war in railway yards and sidings at points all the way from Windsor to the Eastern Canadian sea port is visible evidence of the lack of available shipping. This export of beer is a scandal and disgrace, and a direct threat to our war effort, because beer has been sent, and munitions left at home.

4. *Has there been a reduction in the amount of beer produced during the war period?*

By Order-in-Council of December 16, the quantity of beer to be produced in Canada is to be 10 per cent. less than the amount produced during the twelve month period, November 1st, 1941, to November 1st, 1942. A conservative estimate is that the current annual rate of consumption permitted under the above Order-in-Council will be 90,000,000 gallons, or approximately 50 per cent. higher than the pre-war level.

—White Ribbon Tidings.

Forlat os vor skyld som vi forlater vore skyldnere.

En rik mand i menigheten var død. Det blev stor sorg blandt de troende da sørgeskabet bredte sig ut over. Menigheten hadde lidt et uerstattelig tap. Ingen hadde betydd saa mye for menighetens liv og trivsel som han. Han var sjelen i menighetsarbeidet — ja, folk sa endog at han betød mer for menigheten end selve presten. Hver gang det var ofring i kirken kunde klokkeren være sikker paa at finde en konvult med en fremtilap i. Og den var fra ingen anden end kjøpmand Haldorsen. Og var det basarer og slikt, kunde man gjøre sikker regning paa god hjelp fra ham. Han var ikke knuslet og gjerrig som saa mange andre kunde være. Som taler paa fester og tilstelninger var han ogsaa mye benyttet. Han var saa varm i sin forkyndelse, saa det var gildt at høre ham. Medlem av menighetsraadet hadde han været i flere perioder, og han var ikke noe "dødt" medlem. Han var den dirigerende og virksomme, derom var det bare en mening.

Trist at han skulde dø saa brat. Ikke fuldt seksti aar. Han kunde gjort mye for Guds sak enda.

Det var ingen som kunde fylde hans plads. Menigheten var i sorg.

Det lød en sakte banken paa himmerikes port. En engel kom og aapnet. — Hvad skal De?

—Jeg skal ind.

Engelen saa granskende paa manden en liten stund. Saa sa han: — Det gaar nok ikke. Jeg ser det paa Dem at De passer ikke her. Hjertet Deres er ikke slikt.

Han saa forbauset paa engelen.

— Jeg vet De har været en virksom mand, fortsatte engelen. De var en arbeidskraft i menigheten og gjorde mye for Guds rikes sak. Aldrig var De sparsom naar det gjaldt at ofre og gi. Det er intet at si paa noe av dette. Men det er som sagt hjertet som ikke er som det skal være.

—Hjertet?

— Ja, hjertet ja. Det er uforsonlig, og med et slikt sind kommer man ikke ind her. De husker nok fortellingen om den ubarmhjertige medtjener — han som ikke vilde eftergi sin bror. De husker nok ogsaa formand Eine paa hjørnet, han som De ikke vilde tilgi. Vi har forsøkt alt hvad vi kunde her oppe for at faa istand forsoning mellom dere, men det skortet alltid paa Dem. De vilde ikke tilgi. De vilde ikke ydmyke Dem, og her gjelder den lov at det er bare de ydmyke som finder naade. Derfor var det ogsaa alltid saa vanskelig for

Dem at be Herrens bøn: Forlat os vor skyld som vi forlater vore skyldnere.

Hele historien med Eine stod med en gang tydelig for ham. Det var en kjedelig episode. En stor testamentarisk gave var blit git til menigheten og Eine og Haldorsen og noen til skulde bestemme hvad pengene skulde brukes til. De to som til at staa mot hverandre var Eine og Haldorsen. Eine vilde at pengene skulde brukes til at bygge feriekoloni for menighetens trengende barn. Mens Haldorsen vilde sette dem i banken og dele ut et vist beløp til fattige hver jul.

Det endte med at Eines forslag blev vedtat.

For Haldorsen blev det et knusende nederlag. Hans forslag hadde altid gaat igjennem. Men nu skulde han lide den tort og forsmedelse ikke at bli tatt hensyn til. Et bittert nag vokste op i hans hjerte. Han kom aldrig til at tilgi Eine for dette. Nei, aldrig.

Et par tre gange hadde Eine gjort forsøk til forsoning. Han hadde ydmyket sig og gaat til Haldorsen og bedt om tilgivelse. Men nei, uten resultat.

Flere gange var han blit mindet i sin samvittighet om at han skulde forlike sig med Eine. Ogsaa paa dødsleiet var de tankerne kommet, ja enda sterkere da. Men han vilde ikke ydmyge sig.

Og nu — engelen vilde ikke slippe ham ind.

Da himmerikees dør smelte i gik en kold gysning gjennom ham. Øinene stod stive av skrek. Han stirret som en gal mand mot den stengte dør. Og et fortvilelsens nødrup undslap ham: *Fortapt!*

Han knyttet neverne, vendte sig bort og gik. I nærheten hørte han noe som lignet graat og tenders gnidsel.

Femte juledag var byens gravkapel pakfuldt av folk. Mange kom ikke ind. Et veld av kranse og blomster dekket kisten og gulvet rundt omkring.

Saa begyndte sangen: "Bedre kan jeg ikke fare end at fare til min Gud." Presten talte over ordet: "Deres gjerninger følger dem." Varmt og gripende talte han om avdødes liv og virke. En virksom tjener hadde han været. Maatte vi alle møte ham igjen i himlens gyldne sale!

En hel rekke kranse blev lagt paa kisten med anerkjennende ord.

Saa blev kisten baaret ut. Og snart lød ordene: "Av jord er du kommet — —"

Hoderne bøiet sig. Alvoret seg ind over de deltakende.

Kjøpmand Haldorsen var stedt til sin sidste hvile.

—Paul Skiaker.

En synd som hindrer og dræper.

Av Ludvig Hope

Eders færd være uten pengekjærhet, saa I nøies med det I har; for han har sagt: Jeg vil ingenlunde slippe dig og ingenlunde forlate dig. —Heb. 13, 5.

Noget av det værste som kan hænde en kristen er at han faar kjærlighet til penger.

Guldet eier en underlig lokkende magt. Som ormeøine suger den flygende fugl mot ormeagapet, saa suger ogsaa pengene menneskehjertet til sig, naar de har fanget vort syn.

Av alle synder som kan faa magt over os, er pengebegjæret et av de værste og den tyngste at vinde over.

Mer end alle andre synder blinder den vort aandelige syn og dræper baade det kristelige og det sandt menneskelige i os.

Der hvor pengebegjæret slipper ind, der maa medfølelsen med andre ut.

Kjærligheten til guldet gjør mennesket til en maskin og en pengesæk.

Som regel er det mer hjertelag i den værste skjøge og den største forbryter end hos den gjerrige.

Vi gyser naar vi læser om Israel som danset om guldkalven ved foten av Guds fjeld. Maatte vi se hvor let det er at gjøre det samme tæt ind til Golgata.

Tidens vakreste Gud er guld.

Den kristen som skal magte at komme forbi denne avgud uten knæfald og dans, maa se faren og bede Gud om hjelp.

Men den største fare er vel den at vi ikke ser faren.

Hvor er den kristen som frygter for at han er gjerrig?

Det er saart og tungt at se kristne "bli liggende efter" under vægten av guld.

Guds folk! la os høre Guds ord til os: "Eders færd være uten pengekjærhet." Kunsten er at være fornøiet med det en har.

Møn desværre er der nu som alltid saakaldte ristne som adlyder mennesker mer end Gud,

Jeg er den gode Hyrde.
Joh. 10:11

THE SHEPHERD
Hyrden
JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit
liv til for faarene.
Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i Februar, 1943.

Søndag seksagesima.

UTEN HYRDE

Matt. 9, 36—10, 7.

Av prost John Ekeland, Laksevaag

Da Jesus saa paa folket, ynkedes han over dem. De var som faar uten hyrde. De manglet en som kunde ta sig av dem. En som var sterkere enn dem og kunde verne dem, visere enn dem og kunde finne vei og vite raad. En som visste hvad han vilde og kunde lede og styre dem etter sin vilje. Fordi de manglet en slik leder var de ilde medfarne og forkomne. De var fattige, fillete og utsultet, verkbrudne og vanføre, spedalske og full av sykdom og saar. De var ogsaa under trykket av et fremmed aak. Men det var allikevel ikke det verste. Det var bare de ytre tegn paa den egentlige sykdom: Folkesjelen var syk og forkommen. Folkets nød var egentlig en aandelig nød. Det hadde mistet sin aandelige kraft og reisning. Det var kommet paa villstraa og var uten tro og haap. Og saa kom alt annet forfall og kastet sig over det, synd og død og fordervelse og onde aanders makt, likesom ulven kaster sig over de svakeste dyr i den flokk den jager.

* * *

Det folket derfor nu trengte var en ny aandelig kraft, ny tro og nytt haap, saa det kunde reise sig av sitt forfall og læges for sine saar. De trengte Guds rike med aandens fornyende og opreisende krafter. Derfor kalte Jesus sine apostler, gav dem av sin aand og kraft og sendte dem ut som sine medarbeidere for aa forkynne frelsens evangelium baade i ord og gjerning.

* * *

Sykdom og sykdomsspirer er det ikke mulig aa rydde ut av verden. De lurar paa oss overalt, baade i oss og utenom oss. Det det gjelder om er aa holde vaar motstandskraft oppe. Nedsettes den f. eks. ved underernæring eller overanstrengelse, er veien lagt aapen for de sykdommens og dødens krefter som ved første anledning er rede til aa kaste sig over oss og nedbryte vaar helse. Men slik er det ikke bare med legemet men ogsaa med vaar sjel. Fristelser, synd og ondskap omgir oss paa alle kanter. Det er ikke mulig aa utrydde dem av verden. Det eneste som kan frelse oss er at sjelen er rustet med en slik aandens motstandskraft, at den er sterk nok til aa trosse disse dødens krefter. Men det har vi ikke av oss selv. Den maa vi faa hos en som er sterkere enn oss. Hos ham som kaller sig den gode hyrde. Hans aand alene kan gi vaar sjel den troens kraft og aandens reisning som seirer over syndens og Satans makt. Derfor gjelder det om for oss aa holde oss nær til ham, lyde hans ord og følge ham efter, for at vi kan faa staa rustet med aandens motstandskraft, som kan trosse alle syndens nedbrytende og oppløsende krefter.

En debat som ikke blev arrangert

Ateisten Charles Bradlaugh opfordret en gang den kristne predikant Hugh Price Hughes til en debat om sandheten av den kristne tro. Predikanten modtog opfordringen med disse ord: "Som regel legger juryen som grund for sin kjendelse ikke bare de argumenter som advokaterne paa hver side fremlægger. Den overhører ogsaa nøie beviser som fremkommer fra dem som kjenner til de faktiske forhold. Derfor vil jeg bringe med mig til debatten 100 mænd og kvinder som er blit frelst fra et liv i synd ved evangeliet i Jesus Kristus. De vil gi sine beviser, og du vil ha ret til at krydsforhøre dem. Samtidig ber jeg om at du tar med dig 100 mænd og kvinder som er blit hjulpet paa samme maate gjennom det vantroens evangelium som du forkynder." Debatten blev aldrig arrangert. Den vantro har ingen beviser. Bare den kristne har dem. —H. T. Kerr i "The Elim Evangel."

I daapen er himlen gitt mig for intet. Daapen er mitt brev og segl paa at den er min. Bevar derfor dette brev, at djevelen ikke skal rive det i stykker for dig! Det vil si: Lev i Herrens frykt og bed ditt Fadervaar.

Vi optrykker dette kraftige indlegg for avholdsaken skrevet av Pastor C. S. Lystig, Winger, Minnesota. Vi ser av dette at dette onde, brennevinstraffiken, griper om sig ogsaa i de forente stater.

BLOD OG BRENNEVIN

Det som stikker en i øinene mere enn noe annet baade i by og paa land nutil dags er den herskarenes mangfoldighet av øl- og brennevinsutsalg som paa alle optenkelige vis falbyr sine samfundsødeleggende varer til baade gammel og ung. Bryggermestere og destillatører — disse lovbeskyttede undergravere av nasjonens moral, helbred og velstand — anvender omlag femog-tyve millioner dollars aarlig paa avterering i aviser og magasiner. Naturligvis setter slike offentlige trykksaker paa samme tid munncurv paa sig selv, og holder gode miner med slett spill.

Det amerikanske folk betaler til brennevinshandere den svimlende sum av fire milliarder dollars aarlig for *lovlig* brennevin. Hvor meget de ødelegger paa *ulovlig* er det naturligvis ingen som vet. Likeledes er det vanskelig, for ikke aa si umulig, aa regne ut nøiaktig den økonomiske verdi av tapte arbeidsdager, politibetjening, vedlikehold av svære fengsler, hospitaler, sinnssykeanstalter, — kort sagt, hele dette veldige maskineri av offentlig betryggelse og eftersyn som drikk gjør nødvendig.

Meningen var jo den at vi skulde drikke oss selv tilbake til velstand. Her i Minnesota, for eksempel, maa det da snart bli bra, for ifjor kjøpte Minnesota befolkning øl og brennevin for næsten fireog-tyve millioner dollars *mere en hele statsbudsjettet!* Mange av de andre stater gjør det visst enda bedre. Det er blitt regnet ut at bryggeriene ifjor, 1941, brukte op 213 skibsladninger av korn, 207 av frukt, og 13 av sukker. Dette vilde ha vært nok til aa forsyne firti millioner familier med et ekstra brød og en ekstra liter melk daglig for et helt aar. Nasjonens regning for berusende drikke beløper sig til over ni millioner dollars daglig!

Slik kunne vi fortsette i det uendelige. Men der er noen andre tanker vi ogsaa gjerne vil faa frem. Paa samme tid som vaart av Gud saa rikt velsignede land stinker under en oversvømmelse av berusende drikke, flyter vaare egne gutters blod i strøomme paa vidt forskjellige fronter. Blod og brennevin, hører de sammen?

Det gikk slett ikke bra i Frankrike. Ingen ringere enn general Petain erklærte med graat i stemmen at alkohol var den vesentlige aarsak til det moralske sammenbrudd av den franske hær. Soldatene hadde gitt sig slik over til drikk og forlystelser at de ikke kunne slaass. En stor del av dem laa paa hospitalene i "delirium tremens" (drankergalskap).

Der var de som prøvde aa løfte en advarende røst lenge forut. I 1925 skrev den berømte franske redaktør Payot, "Alkoholismen ødelegger vaar nasjon under vaare autoriteters likegyldige opsyn."

Nettop i disse dager tales der meget om Pearl Harbor. Et aar er gaatt siden det lumske overfall av gule fanatikere som i ett nu kastet oss inn i krigens skrekkelige heksedans. Begivenheten har skapt en av de mest populære slagord, "Remember Pearl Harbor!" Det males paa store faner, trykkes paa haandsedler, klistres paa automobilvinduer, — ja her en dag fant vi det minsanten stemplet paa den vesle smørklatten vi fikk paa restauranten: "Remember Pearl Harbor!"

Selvfølgelig. Husk Pearl Harbor. Men husk endelig ikke bare hvad japaneserne gjorde der. Husk ogsaa at bare 60 procent av de befalhavende offiserer var paa sin post. Om en kan lite paa næsten utrolige etterretninger, ser det ut til at en stor del av de andre prøvde aa sove ut fylla efter en avlønningsdag! Og hvad de menige angaar, saa var 11,000 soldater og sjøfolk paa ferie i Honolulu hvor mere enn halvparten (55 procent) av 500 aapne saloner bestyrtet av japanere.

Pearl Harbor er sannelig ikke noe aa holde gjestebud over. Vi burde heller graate av skam. Ennu er vi ikke blitt betrodd hele den sørgelige, formædelige historie, men nok er nu blitt fortalt til at vi forstaar at vi aldri i nasjonens historie

Spar Dig Selv

I Mattaus 16:22 leser vi at Peter tok Jesus tilside og sa til ham; Gud fri dig Herre! dette maa ingenlunde vederfares dig.

Jesus hadde talt om at gaa til Jerusalem for at lide korsets død.

I en gammel norsk oversettelse staar det at Peter sa: *Spar dig selv*, dette maa ingenlunde vederfares dig.

Hvor ofte er det ikke at vi likedan siger til os selv: *Spar did selv*.

Jesus forteller os hvor røsten kommer fra. Det er satan.

Jesus kald er at følge ham, men veien er trang derfor siger vi gjerne: *Spar dig selv*.

Naar aanden kalder til omvendelse og frelse med en hel overgivelse av os selv, da siger røsten: *Spar dig selv*.

Naar den frelst hører kaldet at vie livet i Herrens tjeneste og dette da byder paa forsagelse og lidelse—da igjen lyder det, *Spar dig selv*.

Maaske det er et begjer om et offer for Guds sak: igjen høres: *Spar dig selv*.

Kanske man blir mindet om at besøke en syk som har smitson sykdom, da er det let at gi efter for røsten: *Spar dig selv*.

Et møte holdes i kirken en raa kold dag, da lyder sen samme røst: *Spar dig selv*.

Onsdag aften er det bonnemøte, men dy føler tret og vein er lang til motet, da helst hore paa røsten: *Spar dig selv*.

Aanden minder om lønkammeret, men rosten siger, vent litt—en anden gang—*spar dig selv* nu.

Pas dig snaar denne røst høres som siger: *Spar dig selv*.

—Eilert Knudtson.

har lidt et saa overveldende nederlag til sjøs som ved Pearl Harbor. De store, mektige krigsfartøier laa der aldeles hjelpeløse og hundrevis av flyvemaskiner som med all rett og rimelighet burde ha vært i luften blev blaast i filler av snikmordernes bomber. Resultatet vilde visseleg ha blitt noe ganske annet om rette vedkommende hadde vært paa sin post. To av de øverstbefalende blev jo jaget paa dør, og brennevinsutalgene holdt stengt for 77 dager etterpaa. Men til hvilken nytte? Hvad godt gjør det aa stenge stalldøren efter at hestene har sprunget sin vei?

Vaare gutter mangler hverken mot eller handlekraft. De har skaffet alle ønskelige bevis paa at i kamp, enten det er paa land, til sjøs, eller i luften, staar de ikke tilbake for noen. Men det forandrer ikke den kjensgjerning at der er noe ravende galt, noe raattent og uhumsk ved selve hjerteroten av den nasjon som gjør drikk til sin kjæledegge. Blod og brennevin hører ikke sammen. Det har historien vist over og over igjen, helt siden kong Belsasar gjestet og drakk med sine tusen store, med fienden like utenfor døren.

Men Amerika, med regjeringen i spissen, bryr sig øiensynlig ikke noe om historien. Amerika idag drikker og danser paa avgrunnens rand, og blir der ingen forandring snart paa slikt vanvittig stell, saa forekommer det oss at handskriften paa veggen er saa tydelig at noen Daniel til aa forklare den behøves ikke.

Hideki Tojo skal ha sagt at Japan vil fortsette aa slaas til baade det britiske og det amerikanske folk er brakt i kne. En redaktør har ytret den tanke at dette muligvis er Guds plan, at Gud vil bruke Japan for aa bøie folk i kne, — ikke i overgivelse til fienden, men i bønn og paakallelse av Gud. For der er altfor mange, ikke minst her i Amerika, som ikke har vært paa kne for Gud.

Kunde Japan gjøre oss den tjeneste, aa bli aarsak til aa føre vaart folk til omvendelse, saa skulde vi tilgi meget, ja selv attentatet paa Pear Harbor. For Gud har selv sagt at "naar mitt folk, som er kalt med mitt navn, ydmyker sig og ber og søker mitt asyn og vender om fra sine onde veier, saa vil jeg høre fra himmelen og forlate deres synd og læge deres land" (2 Krøn. 7, 14).

—C. S. L.

Min synd. Til sand syndserkjendelse hører erkjendelse av at jeg mangler syndserkjendelse. — Fr. Wisløff.

LIDT SJELESORG.

Spørsmål:

Hvorledes skal jeg faa fred for en enkelt synd som stadig kommer frem for mig og fordømmer mig?

* * *

Svar:

Der er mange mennesker som gaar og bærer paa en eller flere synder, der staar og truer og gjør det umulig at faa fred i samvittigheten. Disse synder er særskilt saadanne synder, der ikke bare er synder mot Gud, men ogsaa imot mennesker. Det kan være et tyveri eller et bedrag eller falsk ed for retten eller noe likende.

I mnge tilfelde vil det være nødvendig at søke raad hos en erfaren sjelesørger. Han vil kunne gi raad i de enkelte tilfelde meget bedre, end vi kan gi her i disse linjer. Imidlertid vil vi faa si til dem som bærer paa en særskilt synd, der stadig kommer frem og fordømmer, at det bedste middel mot en saadan synd er at faa bekjende den. La os ta et eksempel: Du har bedrat et menneske i en handel, og denne er fornærmet paa dig for denne handling. Der vil aldrig bli fred mellom dig og ham, før du har tilstaat for ham, at du har været uærlig. Kan du ikke erstatte bedraget, saa er det omtrent sikkert at denne person er villig at tilgi, og du har lettet din samvittighet og har ogsaa ret til at tro, at Gud har tilgit dig, ti Gud er meget snarere end vi mennesker er at tilgi.

La os ta et andet eksempel: Du har stjaalet, uten at der er noen som vet om det — uten Gud. Du kan bekjende dette for Gud, men synden staar der og fordømmer, og det er ikke mulig at faa fred i samvittigheten. Det kjendes aldeles umulig at gaa til den, man har stjaalet fra og si, at det var en gang at jeg stjal fra dig uten at du vet noe om det. Imidlertid gaar det an at gjøre det, og det kan gjøres i al hemmelighet. Ingen behøver at faa vite noe om det. Bare opsøk den person, som du har gjort uret paa denne maate, og si den hele sandhet, og du skal finde ut, at saken kan ordnes uten noen vanskelighet, og du vil bli lettet i samvittigheten, og den synd som fr har staat og fordømt dig, saa du ikke kunde faa tro frelsen, vil ikke mer vove at løfte op sit stygge hoved.

Der er en ting, som vore menighetsfolk er kommet bort fra, og det er at gaa til sin sjelesørger og aapne sit hjerte for ham. En ret sjelesørger vil forstaa, hvad der bør gjøres i de enkelte tilfelde, og kunne være til stor hjelp, saa sjele der gaar nedtrykte og aldrig kan komme til noen frimodighet, kan faa fred og glede i sit hjerte.

Jeg vil anbefale til dig, at du søker raad og hjelp hos din sjelesørger, men hvis du ikke har en sjelesørger, der viser at han har forstand paa de forskjellige aandelige tilstande, da er der intet iveren for at søke raad andetsteds. Men gaa ikke og bær paa en slik tung byrde igjennem livet og tilslut ta denne byrde med dig ind i evigheten; ti har denne byrde været tung her, da blir den tusinde gange tyngre i evigheten. Husk paa det løsende ord i 1 Joh. 1, 9: Dersom vi bekjender vore synder, er han trofast og retferdig, saa han forlater os synderne og renser os fra al uretferdighet.

Det er ingen ting saa godt som at bli lettet av en tung syndebyrde.

—S. H. Njaa.

"Du har ikke sprunget hurtig nok," sa man til en mand, der dampende av sved kom løpende til jernbanestationen, men kom for sent. "Jo, jeg har sprunget hurtig nok," svarte manden, "men jeg begyndte for sent." Ja, saa gaar det mange folk. De tenker, taler, arbeider, anstrenger sig av al makt for en sak og naar dog ikke maalet: de begyndte ikke tidlig nok!

Dagliglivets utfordring

Den kristne fullkommenhet viser sig ikke i at jeg gjør ekstraordinære ting, men at jeg gjør det almindelige, dagligdagse ekstraordinært godt.

Der en en maate aa samle penger paa til Herrens gjerning som en aldri behøver aa være i tvil om: Det er direkte aa gi av sine penger eftersom Gud gir en evne til.

Dedication

A Home for the Aged was dedicated by our Swedish brethren in Wetaskiwin Alta, on December 6, 1942. Pastor assisting in the dedication were J. Arvid Vikman, Otto Eklund, A. A. Nelson (of Saskatoon, Sask.) and C. A. Bernhardson of Camrose. An organ donated by Mr. Emil Lundell of Wetaskiwin, was used. This home is the 20th. in the Augustana Lutheran Synod.

(Summarized from a report by L. Arntsen, Wetaskiwin, Alta.)

No Centennial Jubilee Convention

At the General Church Convention held in 1942 the Convention Committee was empowered to take final action in the matter of holding a Centennial Jubilee Convention in 1943.

This Committee has decided that in view of the war, the difficulty of travel, and general unsettled conditions there shall be NO CENTENNIAL JUBILEE CONVENTION IN 1943.

A. J. Bergsaker,
General Secretary N.L.C.A.

February 3, 1943. Minneapolis, Minn.

DOING WITHOUT THINGS

No new automobiles. No new golf balls. Restrictions on many luxuries. No new tires. The war is affecting our way of life. Americans are all-out for victory. Americans are willing to do without things so that they may continue to enjoy life, liberty, and the pursuit of happiness.

Mothers give up their sons to fight on land, sea, or in the air. Husbands are separated from wives to fill the ever increasing ranks of Uncle Sams armed forces. In every walk of life Americans are doing without things. We are at war to preserve the ideals which we dearly cherish and for which our fathers fought.

There are many things in this life which we can do without. We would be much healthier if we did more walking, and less driving. We could cut down on entertainment and spend the time thinking of more serious things. We could give up certain habits and pleasures, and thereby preserve our bodies and our money for lasting joys.

But there is one thing—and it is not money, for it is said that money will buy everything but happiness, and is the passport to every place but Heaven—yes, there is one thing and one person you cannot do without. This is God's salvation extended to all through His Son, the Lord Jesus Christ. Without Him you will never enter Heaven, for He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me. . . . Except a man be born again, he cannot see the kingdom of God. . . . I am the Door; by Me, if any man enter in he shall be saved" (John 14: 6, 3:3, 10:9).

Frances Ridley Havergal has expressed the thought of doing without Him perhaps more beautifully and effectively than mere words can convey:

"I could not do without Him!

Jesus is more to me
Than all the riches, fairest gifts
Of earth could ever be.

But the more I find Him precious—
And the more I find Him true—
The more I long for you to find
What He can be to you.

"Why will you do without Him?

The Word of God is true!
The world is passing to its doom—
And you are passing too.
It may be no tomorrow
Shall dawn on you or me;
Why will you run the awful risk
Of all eternity?

"You cannot do without Him!

There is no other name
By which you ever can be saved,
No way, no hope, no claim!
But with Him—oh! with Jesus!
Are any words so blest?
With Jesus, everlasting joy
And everlasting rest!

"Why will you do without Him?

He calls and calls again—
'Come unto Me! Come unto Me!
Oh, shall He call in vain?
He wants to have you with Him;
Do you not want Him too?
You cannot do without Him,
And He wants—even you.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. . . . Which were born. . . . of God" (John 1: 12—13).

By Clyde H. Dennis.

"Blessed are the merciful; for they shall obtain mercy" (Matt. 5:7).

Bishop Laache in his devotional book defines the merciful as those "who feel the distress of others as their own, and relieve it." It is this which is enjoined in Gal. 6: 2, "Bear ye one another's burdens, and so fulfill the law of Christ."

This beatitude distinguishes between false and true piety. There are people who are supposedly pious and Christian, and yet are harsh and merciless in their judgment of others. But theirs is a false piety. Such was the attitude of the Pharisees of Christ's time. Of such God's Word warns, "For judgment is without mercy to him that hath showed no mercy."

Suppose that God were to deal with men as they in themselves deserve. Then what chance would any of us have? None. How wonderful it is that "God, being rich in mercy. . . . even when we were dead in trespasses and sins, made us alive together with Christ." "According to His great mercy He begot us again unto a living hope by the resurrection of Christ from the dead." "Him who knew no sin He hath made sin on our behalf, that we might become the righteousness of God in Him."

Because he is a child of the merciful heavenly Father, the truly pious and Christian person is merciful, even as his Father is merciful. He seeks to restore his erring fellow-men in a spirit of meekness and love. To such it is promised, "He shall obtain mercy."

If God took the same attitude towards you that you take to your fellow-men, how would it go with you?

A Correction and an Apology

In the January YPLL section it was stated that Peace River was among the circuits yet far behind in meeting their allocation to the "Youth for Christ" budget offering. That article was based on information sent from the general office December 1. According to a letter just received from the treasurer of the Peace River Circuit, its allocated amount was sent in before that date to the district treasurer. As it reached the general office after that date, my information did not include that contribution. I am sorry that due to circumstances the article created a false impression. But I am glad likewise that the Peace River Circuit has gone over the top, together with most of the other circuits of the district.

While on the subject, let me remind you to begin early this year to meet your circuit allocations.

GOE

The following message was given at a congregational reception held in Green Valley Church last August for the newly confirmed members of the congregation.

Welcome To Our Confirmands

At a certain festive gathering where old and young were assembled, the question came up as to which season of life was the most happy. After being discussed by the guests, whose opinions naturally varied, the question was referred to the host, whose eighty-second birthday was that day being celebrated, to see if he could give a satisfactory answer.

In reply he asked if they had noticed the grove of trees around his home, and went on something like this: "When Spring comes, and in the soft air the leaf-buds and blossoms are opening on those trees, I think, 'How beautiful is spring.' When summer comes and covers the trees with heavy foliage and singing birds are among the branches, I think, 'How beautiful is Summer.' When Autumn loads these same trees with fruit and their leaves bear the gorgeous tints of frost, I think, 'How beautiful is Autumn.' And when Winter comes and there is neither foliage nor fruit, then I can look up and thru the leafless branches see, as I never could before, the stars of heaven shining thru."

And so, as God planned and gave us the seasons of the year, all different but all necessary, not only to complete the cycle of the year, but also to complete all growing things, so also are the seasons in the human life and each has its definite purpose and its compensations. Let us on this occasion consider briefly the span of human life and divide it, too, into four seasons.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

First, naturally, is childhood, the Spring or blossoming time of life. As we think of dear little children everywhere, we catch ourselves saying as did the host, "How beautiful is childhood."

The second is youth — the time of growth and preparation for life, also a period of hopes, aspirations and the making of many plans. It is perhaps the season of greatest activity, a period when discouragements and disappointments are not so hard to bear since mind and body are buoyant with life and vitality. It is the season in which you, girls and boys of the confirmation class, as well as other young people here present, now find yourself. Dear young people, make the best use of every moment of this precious season; it is so short, and once gone, it can never be yours again. Build your lives on firm foundations that will weather the struggles and tempests of life that will surely come to you also as the years go by. Thru your confirmation instruction your pastor has taught you what you must know and believe, if, as you increase in stature, you may also increase in wisdom so to build. If you sincerely try to be true to the promise you made to him — and to God — last Sunday you may be sure, with His help, that you will not fail, but will fill the place God intended for you.

And now we will say, "How beautiful is youth — the Summer of life." Many of us would give much, I am sure, to again possess it; but not even the Vanderbilt millions can buy or take from you one moment of this precious thing you now possess — only you yourselves can destroy or misuse it. Again we say, "Youth is beautiful. Make good use of it — it is gone so soon."

The third season in the human life is more difficult to name as it covers a greater number of years. Youth was the preparation for this third season, so we may call it a season of production and harvest, a time when our interests, work and attitudes truly reflect whether we were careful or careless of the opportunities and privileges of the youth season. How essential then are good foundations in youth, that the harvest of the third season may be such that we can also say, "How beautiful is Autumn."

The change from Autumn to Winter is so gradual that it is scarcely to be noticed. The leaves fall one at a time. "There is really no age to the mind of the soul." What seems to be age is the slowing up of our bodily activities. The falling leaves are the laying aside, one by one, of our usual daily tasks as our strength wanes. So this last season becomes one of rest, meditation and reminiscences. How beautiful to see the stars of faith and love shining thru the twilight of a life well-lived.

And now, which season is the most beautiful! It seems the answer must be: Each can be happy and beautiful — each has its rewards.

We are glad to be with you on this important occasion. You have enjoyed a happy childhood. From this day on you will be more on your own, making your own choices, decisions, and plans. May the associations you have enjoyed together as a class with your pastor linger long in your memories, and help you to always choose for the right. May God now bless you as you are now welcomed into membership in this congregation and into the Luther League.

To us who are older: Might we think much of the powerful messages heard here in the meetings recently held, and not least our pastor's challenge last Sunday — lest because of our influence or careless living, we should "offend one of these little ones."

"No greater thing can any parent give to any child than God's great glorious truth;

Foundations on which lives may build and live.

Oh, lay the rock of Faith while there is youth.

So swift the years will carry them away Beyond your reaching hands, your voices call —

Give them the things they cannot lose, to-day,

Give them the Christ, the greatest gift of all."

—Mrs. S. D. Brun.

Is there any news from your local league? If so, send it in.

Suggestions For Service Men's Committees

Someone has said: "Under different circumstances the young man might have smiled at you for sending him a religious tract. And smiling, he might have laid it aside. But where he is serving now, where life and death have merged into a great uncertainty, the small tract may hold a new appeal for him, and he will appreciate it". This is our opportunity; here we may "speak a word in season!"

We suggest you appoint a SERVICE MEN'S COMMITTEE of three members to work with similar committees in the congregation. Send the name of the chairman of the committee to the Luther League office, 421 South Fourth Street, Minneapolis, Minn. Suggested avenues of service for this committee are:

1. Sponsor farewell parties when the men leave; give service kits, which include a New Testament and a Service Prayer Book. Present them with a subscription to "Better Leagues" or the "Lutheran Herald."

2. Send letters and tracts from the local League regularly.

3. Help the pastor type and send his personal "service" letter.

4. Mimeograph an occasional "home sermon" and send to each service man.

5. Send Sunday bulletins.

6. Mimeograph lists of service men and give copies to each member of the congregation periodically, encouraging the mention of these men by name in prayer daily. Add names of unchurched boys in your community to your list.

7. Hand out names of service men written on slips of paper to various members of the congregation on Sunday morning. Whoever receives a name will write to that service man at the beginning of the week.

8. Publish a newspaper especially for service men. Include local news items.

9. Make "service" posters for church and business places, reminding people to write to and to pray for these men who are serving our country.

10. Remember their birthday. Send cards and announce dates so others may send cards. A Leaguer in Ireland received twelve birthday cards from individuals in his home congregation.

11. Sponsor a Parents' Night at League, especially honoring the parents of service men. Take pictures of the parents and send them to their sons.

12. Continue to consider service men a part of your Luther League. Keep their names and addresses and dates inducted on a special page in your Luther League notebook. One League in Illinois does this now.

13. Maintain a tract rack in church where parents and friends can secure tracts to send to the men. Sing "God Bless our Men" at League meetings.

14. If you live near a camp, invite service men to church and League.

15. Send the names and camp addresses of the young men who have left your community to: THE SERVICE COMMISSION, 915 Metropolitan Bank Bldg., Minneapolis, Minnesota. These names will then be forwarded to the proper chaplain or service pastor in the vicinity of that camp.

(These suggestions apply to young women in the service also.)

Irrigation

"Drinking doesn't drown your troubles, it just irrigates them." —Wilton Bergstrand Executive Secretary, Young People's Luther Leagues of Lutheran Augustana Synod.

"The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about
And always wear them inside out
To show the lining."

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